

Sixty Historical "Don'ts"



What is Civilization?
"Illiterate Latins"

The Catholic Mind

SEMI-MONTHLY

Price 5 cents; \$1.00 per year

Entered as second-class matter, October 22, 1914, at the Post Office at
New York, N. Y., under the Act of March 3, 1879.

Vol. XIII, No. 4. February 22, 1915

THE AMERICA PRESS

59 East 83d Street

NEW YORK

THE CATHOLIC MIND

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Sixty Historical "Don'ts"

BY JAMES J. WALSH, M.D., PH.D.

As the discerning reader of the daily papers and of periodical literature is doubtless aware ignorance of Catholic history is still quite dense and widespread. Even well-meaning writers and speakers, when the Church is their theme, fall into grave errors, largely because their knowledge of history is not "up-to-date." These men do not realize what remarkable advances have been made in the science of history within the past few years. As the editors of the "Cambridge Modern History" declare in the preface to that monumental work:

"The long conspiracy against the revelation of truth has gradually given way. And competing historians all over the civilized world have been zealous to take advantage of the change. In view of this it has become impossible for an historical writer of the present age to trust without reserve even to the most respected secondary authorities. The honest student finds himself continually deserted, retarded, misled, by the classics of historical literature . . . and has to hew his own way in order to reach the truth."

So it has seemed to the writer that possibly a little historical guide in the shape of a series of "Dont's," warning editors and writers about certain popular historical fallacies, so often repeated that they seem to represent accepted truth, would be useful. Some years ago

these handy "Don't" manuals used to be popular, notwithstanding the fact that human nature would much rather be told what to do than what not to do. Though couched in the imperative form, the following "Don'ts" are meant to warn even educated people, who may not be very familiar with recent historical research, from falling into absurd errors.

Don't write about "the long night of the Dark Ages." John Fiske speaks of "All the work big with promises of the future that went on in those centuries which modern writers in their ignorance used once to set apart and stigmatize as the 'Dark Ages.'" You do not want to be classed with the "modern writers" whom John Fiske thinks "ignorant."

Don't compare the Middle Ages with pagan antiquity to the great disadvantage of the medieval period, for John Fiske said that "There is a sense in which the most brilliant achievements of pagan antiquity are dwarfed in comparison with what was accomplished in the Middle Ages."

Don't accept the ordinary opinions about the Middle Ages unless you are sure you know a great deal about that period. John Fiske gives high praise to medieval times in the introduction to his work on "The Beginnings of New England, or the Puritan Theocracy in Its Relations to Civil and Religious Liberty." If he said it there you can be sure that he must have had absolutely compelling evidence for it.

Don't talk about the Catholic Church "hampering education." In the thirteenth century, when the Catholic Church was most powerful, when the Popes, for good reasons, were able to put kings down from their thrones, there were more students at the universities of Europe,

in proportion to the population, than there are now. Read any serious history of the universities and see.

Don't proclaim confidently that there was no study of science until our time. The medieval universities were scientific universities, studying everything from the scientific aspect.

Don't write that all the university education before our time was founded on the classics. The classics came into education at the Renaissance. Before that the university curriculum consisted of physical and ethical science and philosophy.

Don't think that the medieval university study of science was trivial. Professor Huxley declared in his address as Rector of Aberdeen University, "I doubt if the curriculum of any modern university shows so clear and generous a comprehension of what is meant by culture as this old *trivium* and *quadrivium*, the medieval university curriculum, does."

Don't talk about medieval ignorance, for if you turn to any history of the universities you will find that at the end of the thirteenth century there were more students at the universities of Europe and particularly of England, in proportion to the population of the various countries, than we have at the present time.

Don't talk about medieval superstitions being particularly "groveling," because superstition occurs at all times. Probably the lowest depths of superstition were reached in Europe at the height of the witchcraft craze at the end of the seventeenth century.

Don't laugh at medieval people for accepting the transmutation of metals. Many chemists now confidently expect to manufacture gold and silver out of lead and copper. They even say that the precious metals

are being constantly manufactured in the midst of the baser ores throughout the radio-active energies that are present.

Don't talk too freely about all the harm that the Catholic Church did to mankind during the Middle Ages. John Fiske said in his introduction to "The Beginnings of New England": "It is hard to find words to express the debt of gratitude which modern civilization owes to the Roman Catholic Church." When John Fiske made that admission, rest assured that he knew whereof he spoke.

Don't talk about "lazy monks." They built the many hundreds of monasteries in England, drained the fens and raised the dignity of labor. The President of the Massachusetts Agricultural College declared that monasteries were the first agricultural schools.

Don't ever talk against the Jesuits until you know at least one of them. You can find them now in any American city of half a million inhabitants or so, and they are rather pleasant men to meet.

Don't talk about lack of initiative in the Middle Ages. Frederic Harrison said: "Of all the epochs of effort after a new life, that of the age of Aquinas, Roger Bacon, St. Francis, St. Louis, Giotto and Dante, is the most purely spiritual, the most really constructive and, indeed, the most truly philosophic."

Don't forget that in recent years there has been serious discussion as to whether the thirteenth century may not have been in most respects the greatest century of human existence.

Don't scoff at the idea of a medieval century as the greatest until you have weighed Frederic Harrison's expression: "We find in this century [the thirteenth] a

harmony of power, a universality of endowment, a glow, an aspiring ambition and confidence such as we never find in later centuries."

Don't brush aside the thought of the medieval period as quite unworthy of consideration in the history of humanity until you have read further what men like Fiske, Freeman, Frederic Harrison, Macaulay, Hallam, and many others have written of it.

Don't be out of the fashion. It is fashionable now to talk about the Middle Ages as the "Bright Ages" because of all they did for art, architecture, education, literature and, above all, for the arts and crafts.

Don't suggest that the Middle Age was wrapped up in its own conceits. It made the most beautiful books, the most charming needlework, the finest illuminations, the most wonderful stained-glass windows that the world has ever known. We are just beginning to admire these things properly. It was when we had no interest in these things that we had no interest in the Middle Ages.

Don't talk about the failure of the Middle Ages to appreciate values properly. Our richest millionaires scarcely have money enough now to buy the things that medieval folk in little towns of less than 10,000 inhabitants made for themselves.

Don't forget that students of sociology are beginning to call the Middle Ages "the brotherly ages" because of all they accomplished for men, following the principle in those days that man was indeed his brother's keeper.

Don't fail to recall that old age pensions, disability wages, and all the modes of fraternal insurance, often thought to be quite modern, were organized by the guilds of the Middle Ages.

Don't call medieval people serfs. All the basic legisla-

tion of our liberties was laid down in the Middle Ages, Magna Charta was signed, the first English Parliament was held, the English Common Law was framed, and the great principle, "No taxation without representation" was formulated some three centuries before the Middle Ages closed.

Don't quote anesthesia as a new invention which men had never even dreamed of prior to our time. We know now that for nearly two centuries before the fifteenth practically every operation was done under an anesthetic. The mystery is how men lost sight of it.

Don't talk of our modern surgery as if there had been nothing in surgical accomplishment worth talking about until now. During the past twenty years the text-books of half-a-dozen medieval surgeons of the thirteenth and fourteenth centuries have been republished, and they prove that practically all the operations that are now being performed were done in nearly the same way six hundred years ago.

Don't think good hospitals and trained nursing altogether modern in their origin, for Garrison, in his "History of Medicine," says: "The chief glory of medieval medicine was in the organization of hospitals and sick-nursing."

Don't laugh at the foolishness of the medieval people for taking all sorts of nonsensical medicines that we now know could not possibly have done them any good and often must have done them harm. *Collier's* and the *Ladies' Home Journal* showed, ten years ago, that most of the tonic medicines for which millions of dollars were paid every year in this country were nothing but bad whiskey colored and rendered somewhat bitter.

Don't forget that the United States Government has

recently had to declare that a number of the tonic medicines that our enlightened generation in this country, with all its public schools, were buying in large quantities, so nearly resembled whiskey and other spirituous liquors, that the manufacturers of these medicines were required to pay the tax usually imposed on liquors.

Don't write that this is the first time that women have ever had an opportunity for the higher education. There is not a single century since the twelfth in which there have not been women professors at the Italian universities.

Don't insist that women have in our time opportunities for education never afforded them before. You are forgetting about the women of the Renaissance.

Don't assert that this is the first time that men have ever admitted women had an intellect. Most of the imaginative literature of the world was written for women. They have always been the readers, the love songs of China, the "Odyssey" of Homer, and not a little of the rest of Greek literature was evidently written for women rather than for men.

Don't make yourself absurd by talking of women practically being slaves before our time. Shakespere has not a single hero in all his plays, and scarcely a play without a heroine. This same thing is true of Aeschylus, Sophocles and Euripides.

Don't forget that man has always accorded woman a higher place in the ethical life than he allowed to man.

Don't repeat that old fable about the Catholic Church forbidding Bible reading before the Reformation. Over a score of editions of the Scriptures were published in German alone before Luther's time.

Don't talk about the Catholic Church keeping the

Scriptures out of the hands of the people. Professor Briggs once exhibited to his classes at the General Theological Seminary in New York editions of the Bible in Italian, that he purchased in Rome cheaper than they could be bought anywhere else in the world.

Don't display your ignorance by declaring that Catholics do not know the Scriptures. Educated Catholics know the Scriptures, as a rule, much better than Protestants.

Don't repeat, just because so many others have done it, the ridiculous assertion of the Protestant Missionary Societies that in bringing the Bible to the people of Catholic countries they put them in contact for the first time with the word of God. This falsehood is meant to draw dollars out of the pockets of the foolish rich by appealing to their prejudice.

Don't forget that it is the Catholic Church that is now defending the Bible from the exaggerated "Higher Criticism," so-called, while numberless Protestants are losing their faith in Holy Writ and explaining away its meaning.

Don't heap ridicule on the medieval scholars for quoting Aristotle with respect. That was all very well in the eighteenth century when Aristotle had lost his prestige for the moment. We realize that that attitude of mind demonstrated eighteenth century ignorance, for we know that Aristotle possessed probably the greatest mind that has ever existed.

Don't declare that the medieval scholars swore by Aristotle. Lesser men did, but they did not. Albertus Magnus said that Aristotle was not a god and must not be worshiped. Roger Bacon wanted the Pope to forbid

the study of Aristotle because smaller minds were so impressed by him as to follow even his errors.

Don't express wonder that the medieval students did not look around them in the world and see things for themselves. Nature study is not new. Dante is full of it.

Don't blame the medieval reverence for Galen. We are quite convinced now that there have never been two greater physicians than Hippocrates and Galen, and the more we know of Galen the more we have learned to respect him, and to feel that whenever he expresses an opinion, even though we may seem to disagree with it, he probably had a good reason for what he said.

Don't say that the medieval scholars worshiped Galen blindly. The ignorant did, perhaps. In every generation the ignorant must have some one to swear by. Mandeville, in the thirteenth century, said: "God did not exhaust all His creative power in making Galen."

Don't be too hasty in making fun of the medieval liking for intellectual darkness. Muench, in "Zukunftspädagogik," 1908, said of medieval universities: "Academic instruction met on the part of the *thronging thousands* with a psychic disposition more favorable than at any other time. In a way it was here a case of first love."

Don't talk of the enslavement of mind before the Reformation. In a public speech, made in the presence of the Duke of Saxony, Professor Kone, of Leipzig, in 1445, said: "No king, no chancellor, has any right to interfere with our privileges and exemption. The university rules itself and changes and improves its statutes according to its needs." Modern universities have no such freedom. In Europe they are almost absolutely under the control of the Government.

Don't talk foolishly and ignorantly of the lack of facilities for higher education in the Middle Ages. Before the year 1300 some fifty universities, representing a population of less than 25,000,000, had been chartered in the various European countries.

Don't forget that expressions such as that of Pope Pius II on founding the University of Basel: "Science makes man like to God and enables him clearly to perceive the secrets of the world: it aids the unlearned, it elevates to sublime height those born in the lowliest conditions," are commonplaces in the Bulls of the Popes granting charters to universities in the later Middle Ages.

Don't talk of papal opposition to education, for these universities were founded with papal charters. Education needed an international authority for the recognition of scholarship and degrees, and the Popes supplied this. Recent historians of the universities praise highly the papal interest in this matter.

Don't forget that Cardinal Newman took 1750 as the date marking the lowest ebb of education at Oxford. This is undoubtedly true for Germany also, as Winckelmann at the end of the eighteenth century actually had to have his students write out an edition of Plato, because none had been printed in Germany for several centuries.

Don't talk about medieval hospitals unless by that term you mean magnificent buildings, such as we are only beginning to erect again. Davidsohn in his "Geschichte der Kranken Confort" says that the most decadent period in hospital construction and organization came just after the year 1800.

Don't mention the "Dark Ages of Nursing" and refer to medieval lack of trained care for the ailing unless by

these terms you mean the eighteenth and early nineteenth centuries. Nutting and Dock, in their "History of Nursing," have a chapter entitled, "The Dark Period of Nursing," an era which lasted from 1750 to 1850.

Don't talk about the "Dark Ages" of the care for the insane unless you mean the end of the eighteenth century. Consult Burdett's "Hospitals and Asylums of the World."

Don't condemn the Middle Ages for neglect of the insane and barbarity toward the weak-minded. The Middle Ages invented and developed the village and colony systems for the care of these unfortunates, and we are coming back to them now.

Don't speak glibly about social settlement work being a wholly modern development. What is best in it is a heritage from long ago. Mr. Jacob Riis called St. Elizabeth of Hungary, who lived in the thirteenth century, the first settlement worker. But long before St. Elizabeth's time Christian women lived close to the poor and helped them to solve their problems.

Don't talk of organized charity as modern. It represents a new development of a very old idea. The medieval guilds in England were charitable organizations of the finest kind.

Don't talk about medieval barbarism and torture. There are only six cases of torture recorded in England before Henry VIII's reign. They were all Star Chamber cases for treason, but as the "Encyclopædia Britannica" observes: "The rack and the screw were never idle in Elizabeth's time."

Don't say that the "Iron Maiden of Nuremberg," iron gloves for roasting hands and iron boots for crunching

legs are medieval inventions. They are all seventeenth century contrivances.

Don't talk about the many thousands who were murdered on St. Bartholomew's Day. The official report of the French Government gave less than 1,000. Since the present war began we have learned to wait for official reports.

Don't speak of St. Bartholomew's without recalling the massacre of many thousands more in Ireland by Cromwell about a century later. The Huguenots tried to prevent freedom of worship for the millions of French Catholics who outnumbered them and recall that the English were invaders depriving the Irish of their own land, and the right to practise their religion.

Don't talk about the Spanish Inquisition unless you know that recent German investigations have reduced the number of its victims below 10,000, and Gams puts it at only 4,000. As the Inquisition lasted about four centuries, that means a thousand deaths every hundred years, which is but ten a year. But in this country we have had more than one hundred lynchings annually for many years.

WHAT IS CIVILIZATION?

By the REV. HENRY WOODS, S.J.

"Our immigrants from Europe are of an inferior civilization. We have to fit them for our superior Anglo-Saxon civilization." Is this assumption true? The Germans, Slavonians, Italians, etc., that come to us wear clothes strange in our eyes. They do not understand the checking of luggage, and distrust those who would give them a bit of card in exchange for their goods. They seem lost in our railway stations. Their instinct of self-preservation by mutual support makes them herd together like sheep, and they chatter and gesticulate abundantly. But are they less civilized than those who view them with a certain contemptuous amusement?

To answer this we must define civilization. The word is in everybody's mouth; but we suspect that were one to walk along Broadway from Fort Washington, asking its meaning as he went along, he might reach the Battery unsatisfied. The great newspapers boast continually of our civilization. Were one to ask what it means in their editorial rooms, he might be thrust out as a crank, but his thirst for information would very probably be unslaked. He might turn to the professors and teachers of our public schools and universities, only to be recommended to consult a dictionary. Let us see, then, what the dictionaries have to say.

"Webster's" avoids committing itself by putting civilization as "the state of being civilized," and civilize as "to instruct in the rules and customs of civilization."

The "New Oxford" defines the latter as "to bring out of a state of barbarism and instruct in the arts of life, and thus elevate in the scale of humanity." The "Century" calls civilization "the state of being reclaimed from the rudeness of savage life and advanced in arts and learning"; while according to the "Standard" it is "a condition of human communities characterized by political and social organization and order, advancement in knowledge, refinement and the arts and progress in general." This gives what it takes to be the characteristics of civilization, but does not tell us what civilization is. Moreover, tiring very soon of the labor of enumeration, it finishes with the vague expression, "progress in general," thus suggesting another question, "What is progress in general?" To this the answer would be, very probably, "An advancing in civilization." All three attempting a definition connect civilization with arts and learning. The "New Oxford," most explicit of the three, makes instruction in the arts of life the instrument of civilization. We feel sure that the others would not dissent from this; and, therefore, that the "Standard's" refinement, political and social organization and order, may be taken as effect of instruction in the arts of life.

These are manifold. There are the mechanical arts, and the arts in which the imagination and the intellect work more especially. There are the arts that have for their direct object the care and comfort of the body, such as the healing art. There are arts that regard the gratification of the senses, as cookery, table decoration, landscape gardening, dancing, etc. In all there has been a wonderful development; but has this made us more civilized than our fathers? With our progress in these arts of life we have grown in luxury, sensuality and de-

pravity, but these can not be called civilization. Are the passengers on an Atlantic liner to-day passing the time in eating, drinking, dancing, etc., in the midst of luxury, more civilized than the company of the Mayflower, or of the Santa Maria? With all our increased knowledge of the capacities of tone and color, are the audiences at the opera, or the crowds at the galleries of modern art, more civilized than those of the past generation? Education has made most of us familiar with the principles of literary composition. Do the plays we applaud and the books we read prove our advance in civilization? Can growing civilization and growing corruption co-exist?

We find a word in the definition by the "Standard Dictionary" which, were it rightly understood, would put its author on the right road to understand the true meaning of civilization. That word is order. From the fact that he slipped it into the middle of his definition we have good reason to suspect that he has not grasped its significance, taking it in a material sense only as something equivalent to or a consequence of political and social organization. Order is a moral term, and as such is the chief thing in civilization, and social order is, in brief, the due coordination of all the elements of human society with regard to the working out of the end for which society has been created. The Catholic Church has no place in the modern world, according to the ideas of those that dominate that world. It is merely tolerated until its inevitable extinction. Its writers and philosophers are unworthy of notice by those who accept without question the wisdom of the editorial rooms, and of the rationalistic universities. Still, as all that wisdom can not tell men what civilization is, we make bold to put

down the doctrine of Catholic philosophy, which, however contemptible it may be, has at least clear and exact ideas. One reason of this clarity and exactness is its ever-present consciousness that things closely related or very like, are not necessarily the same, either identically or specifically, just as forgetfulness regarding this and a readiness to accept similarity for sameness is a reason of fogginess in both modern thought and modern speech. Catholic philosophy is eager to distinguish; modern thought is ready to confuse and to be confused. But Catholic philosophy is old and experienced: modern thought is very young. So Catholic philosophy takes the notion, civilization, looks at it in various lights and sees that it perfects human society. Then, as perfections follow the nature—what perfects a dog does not necessarily perfect a cat—to know what civilization is, it turns to the nature of human society, which is the association of individuals united in will and action to obtain the common good, which is happiness in the observance of order; and this again is the attainment by each individual of the end of his creation by the due use of the creatures God has given him as the means of doing so. Civilization, then, is the perfecting of social happiness: its function is to make man's attainment of his last end easy and adequate. Having reached this point Catholic philosophy, knowing that it can distinguish everywhere the physical order and the moral, gives a tap with its analytical hammer, and straightway the notion, civilization, falls apart and shows that it is made up of two things, civilization in the strict sense, belonging to the moral order, and culture, belonging to the physical. Here is where the dictionaries, the newspaper men, the modern philosophers blunder. Because of the intimate

relation between the two they take culture to be identical with civilization. Culture is a necessary means to attain civilization. In itself it is neither morally good nor morally bad, but gets its moral goodness or badness from its relation to the end it serves. If it helps society on to civilization it is morally good, and if it hinders the work it is morally bad—and this, by the way, is the meaning of the maxim: the end justifies the means, inasmuch as it is accepted by any Catholic moralist, even a Jesuit. So far as it helps to true civilization, culture must be sought for diligently: so far as it impedes civilization, it is to be retrenched. Hence, steamers, railways, subways, skyscrapers, newspapers, schools, colleges, arts, sciences, theaters, operas, motor cars, Broadway, Fifth Avenue, not only are not civilization, they are not necessarily even signs of civilization. They belong to culture, and are to be judged according to the idea of true civilization: this is not to be judged of according to them.

Our immigrants are deficient in culture; but it is far from clear that with their definite ideas of God and His law, natural and revealed, of the end of man as derived from his relations with his Creator and Redeemer, of the duty of prayer and public worship, of marriage, of the family, of authority, both public and parental, of obedience and self-restraint they are of a lower civilization than that found in this country. The lack of culture could soon be supplied for the perfecting of their essential civilization were it not that we have perverted culture, forgetting that it is but a means to civilization, and making it stand for civilization itself.

"ILLITERATE LATINS"

By the REV. WALTER DWIGHT, S.J.

"Lima is not only remarkable for its churches and saints, it is also distinguished for its schools and scholars. Here is found the oldest university of the New World, that of San Marcos. It was established in 1551, fifty-six years before the English settlers landed in Jamestown; fifty-eight years before Hudson sailed into the Bay of New York, and sixty-nine years before the Mayflower touched the shores of New England."

This quotation is taken from an excellent book on South America, entitled "Along the Andes and Down the Amazon," by H. J. Mozans, Ph.D., the perusal of which should lengthen the intellectual reach of many of our countrymen. With the common run of Protestant authors, who in the last century essayed to treat of Mexican or South American history, "illiterate Latins" is a phrase quite as common as "Spanish greed" or "Romish superstition." Yet not only in Peru do we find a University flourishing in the middle of the sixteenth century, but in New Granada also, as Mr. Mozans points out. For Archbishop Torres had the "Collegio del Rosario" started by 1553, seventy-three years before Harvard was even thought of. Zeal for education was so common, indeed, among the Catholics of Colombia that there were some two dozen colleges thriving there under the kings of Spain.

Hand in hand with the South American churchman's enthusiasm for learning went his interest in books and

printing. To the Jesuits of Peru belongs the honor of publishing the first work to be printed south of Mexico. It was a catechism, which they issued at Juli, on Lake Titicaca, in 1577. In Lima during the seventeenth century more than four hundred works were printed, and a circle of colonial authors was formed, who in many cases used Spanish that rivalled in elegance that of the classic writers over the sea. "The Christiada," for instance, an epic poem by Fray Diego de Ojeda, has passages in it, says Quintana, equal to Homer or Dante, while Sor Francisca Josefa de la Concepcion, a nun of Tungo, was a prose writer who, "by her purity of language and delicacy of sentiment, is entitled to rank with distinguished ornaments of the cloister like Sor Juana Ines de la Cruz, of Mexico; Sor Maria de Ceo, of Portugal; Sor Gregoria de Santa Teresa, of Seville, and Sor Ana de San Jeronimo, of Granada, Spain." Mention should also be made of Padre Juan de Castellanos, who wrote in verse a valuable history. Indeed, many of the chronicles of the Spanish conquest are in metrical form.

Another book that those who speak contemptuously of the "illiterate Latins" could read with profit is Charles F. Lummis's "The Awakening of a Nation; Mexico of To-day." "It has pleased that certain class of historians," he observes, "whose emotions swell with distance and the dark, to depict the Spaniard as having destroyed some Utopian civilization of the Aztecs and replaced it with his inferior own. To this amiable freak of prejudice and the arm-chair there is but one competent answer—go and see."

This, Mr. Lummis did, and then published a most interesting account of what he had observed and learned during his sojourn in Mexico. He found "the largest,

noblest Christian church in America," standing on the spot where five hundred captives a day had their quivering hearts flung before a hideous idol, and where once dwelt "the war chief head of a government whose principle politics was to massacre, enslave and rob," this American traveler beheld "the venerable Mount of Pity, one of the most beneficent charities in any land."

"Within a revolver shot" of where he once stood, Mr. Lummis testifies, "are the cradles of printing, education, art and organized charity in the New World; for all these things came a century and a half to two centuries and a half earlier in Mexico than in the United States. Bishop Zumárraga set up here in 1536 the first printing press in the Western Hemisphere; one did not reach the English colonies till 1638." In 1584, the same pioneer press issued the earliest music in America, a beautiful Psalter, printed in red and black. "The first New World attempt at a newspaper," moreover, "was the *Mercurio Volante* (Flying Mercury) Mexico, 1693—about a dozen years ahead of our colonies."

Though "A Spiritual Ladder for Reaching Heaven," we know was the first book to issue from the Mexican press, there seems to be no copy of the work in existence now. Mr. Lummis, however, gives a facsimile of the title page and colophon of an early catechism, printed in the Mexican and Spanish languages. Translated the pages would read:

Brief and more compendious Christian Doctrine in the Mexican (Nahuatl) and Spanish languages containing the most necessary things of our holy Catholic faith, for the benefit of these native Indians and the salvation of their souls. Published by authority.

Colophon—To the honor and glory of Our Lord Jesus Christ,

and of the Most Holy Virgin His Mother, this Christian Doctrine was printed to the order of Fray Juan de Zumárraga, first Bishop of the great city of Tenochtitlan, Mexico, of this New Spain, and at his cost, in the house of Juan Cromberger, year of one thousand five hundred and thirty-nine.

Mr. Lummis also refers to a book that appeared in 1541, containing an account of an earthquake that had happened in Guatemala that same year. This was quick newsgathering, it would seem, for those days. He also reproduces in his illuminating volume, the first wood-engraving made on the Western Hemisphere. It is the title page of an edition of Juan Gerson's "Tripartito," which was printed in 1544, and represents a long-haired bishop conferring the priesthood, apparently, on a young levite. Prior to Shakespere's birth, therefore, and nearly a century before a printing press was working in New England, the "illiterate Latins" of Mexico, by printing books in the language of the natives, had originated American literature, and had founded, under the patronage of the Church, the oldest publishing house on the hemisphere. Indeed, Dr. John Gilmary Shea prepared for the *Ave Maria* the following list of fifty books, all of which were printed on this continent before the much-vaunted "Bay Psalm Book" saw the light:

Aldama, Christian Doctrine in Spanish and Mexican, printed at Mexico, 1575; F. Juan de la Anunciacion, Sermons in Spanish and Mexican, Mexico, 1577; F. Juan de la Anunciacion, Catechism in Mexican and Spanish, Mexico, 1577; F. Juan Bautista, Confessionary, in Mexican and Spanish, Tlatilulco, 1599; same, Advertencias para los Confesores, printed at Tlatilulco, 1600; same, Libro de la Miseria y brevidad de la vida del hombre, Mexico, 1604; same, Sermonario, Mexico, 1606; Bautista de Lagunas, Arte y Diccionario (of the language of Michoacan), Mexico, 1574; Doctrina Christiana, in Spanish and Mexican,

printed by Juan Pablos, in Mexico, 1550; Gaona, *Coloquios de la Paz*, Mexico, 1582; Leon, *Camino del Cielo en lengua Mexicana*, Mexico, 1611; F. Martin de Leon, *Sermonario*, Mexico, 1614; same, *Manual Breve*, Mexico, 1617; Lorra Baquio, *Manual Mexicano*, Mexico, 1634; F. Juan de Mijangos, *Espejo Divino en lengua Mexicana*, Mexico, 1607; same, *Sermonario*, Mexico, 1624; F. Alonso de Molina, *Vocabulario en la lengua Castellana y Mexicana*, Mexico, 1555; second edition, 1571; same, *Arte de la lengua Mexicana*, Mexico, 1576; same, *Doctrina Christiana*, Mexico, 1578; Najera Yanguas, *Manual*, Mexico, 1637; F. Antonio de los Reyes, *Arte en lengua Mixteca*, Mexico, 1593; F. Antonio del Rincon, *Arte Mexicana*, Mexico, 1595; F. Melchior de Vargas, *Doctrina Christiana*, in Spanish, Mexican and Othomi, Mexico, 1576; Bartholome de Alua, *Confesionaria*, Mexico, 1634; F. Francis de Alvarado, *Vocabulario en lengua Mixteca*, Mexico, 1593; *Arte Mexicano y Declaracion de la Doctrina*, Mexico, 1595; F. Juan de Cordoba, *Arte en lengua, Zapoteca*, Mexico, 1578; *Doctrina en Mexicano*, 1548; F. Benito Hernandez, *Doctrina en lengua Mixteca*, Mexico, 1567; another edition, Mexico, 1568; F. Pedro de Gante, *Doctrina Christiana*, Mexico, 1553; F. Maturino Gylberti, *Dialogo de Doctrina Christiana*, en lengua de Mechvacan, Mexico, 1559; same, *Vocabulario*, Mexico, 1559; same, *Tesoro Spiritual*, Mexico, 1575; F. Juan de Medina, *Doctrinalis fidei in Mechvacanensium indorum lingua*, Mexico, 1577; F. Francisco de Medina, *Vida de San Nicolas Tolentino*, Mexico, 1604; F. Alonso de Molina, *Confesionario*, Mexico, 1565 (two editions known); a third, 1578; same, *Arte de la lengua Mexicana*, Mexico, 1571; F. Gregorio de Movilla, *Explicacion de la Doctrina traducida en lengua Floridana*, Mexico, 1635. (Here is a book in a language of this country printed before New England had a printing press!) F. Francis Pareja, *Catecismo en lengua Castellana y Timuquana*, Mexico, 1612—another book in a language of Florida; same, *Catecismo*, Mexico, 1612; a different book, also Floridian; also an edition in 1617; F. Bartholome Roldan, *Cartilla y Doctrina Christiana*, Mexico, 1580; F. Francis Pareja, *Catecismo y Examen*, Mexico, 1627; same, *Confesionario en lengua Timuquana*, Mexico, 1612; same, *Gramatica de la lengua Timuquana*, Mexico, 1614.

To Catholic Spain also belongs the honor of founding the first university to be opened on this continent. For on June 3, 1553, while Luis de Velasco was Viceroy of New Spain, the University of Mexico, having all the privileges of that of Salamanca, and with founded chairs of Theology, Sacred Scripture, Canon Law, Civil Law, Institutes and Law, Arts, Rhetoric and Grammar, opened its doors to students. Some years later the chairs of Medicine and of the Otomic and Mexican languages were added.

It was in Mexico, too, that the first school, college, museum, hospital, botanical gardens, school of mines, and free public library on this continent were started. A school for Indians was founded as early as 1524, and industrial courses for the natives were being given by 1543. In 1761, the University Library, consisting of 10,000 volumes, was thrown open to the public, and in 1803 Mexico, with its population of 140,000, kept 1,100 free beds in its big hospital. What meager provisions American towns of that date made for the sick poor, students of the history of medicine know but too well.

But a bare outline has here been given, however, of the achievements in the cause of education and learning that these well-informed authors assure us must be set to the credit of the "illiterate Latins" of Mexico and South America. Instead of exterminating, after the high Anglo-Saxon fashion, the aborigines, the Spanish colonists taught them to dot the land with a thousand stately churches, with the result that men of Indian ancestry, far from being a menace or a charge to their conquerors, as with us, have shaped the destinies of many a Latin republic, and even occupied a president's chair.

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